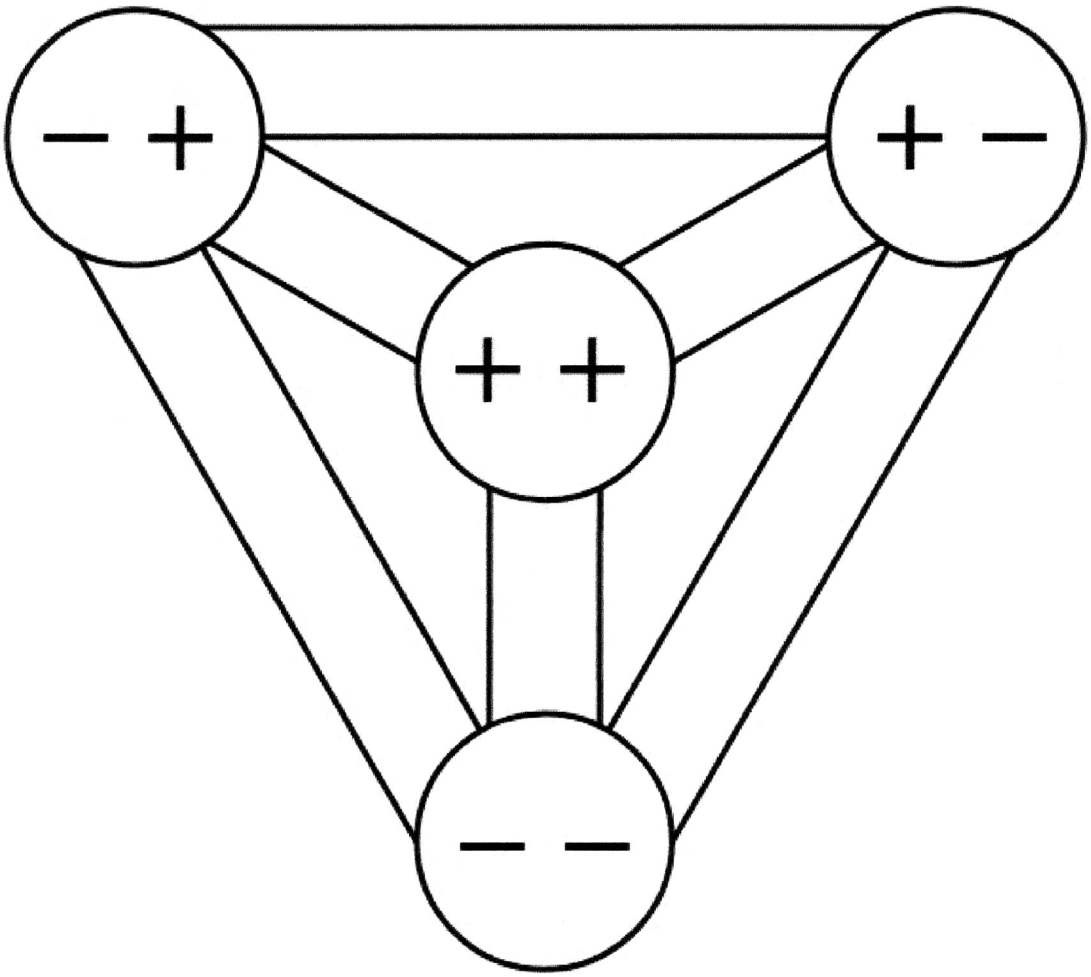
Image-Character Trinitarianism (ICT)
A New Testament Trinity



(L)ocate
(U)nderstand
(V)erify

"You're Gonna LUV ICT!"

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The first man was of the earth - 1 Corinthians 15:47
woman from man - 1 Corinthians 11:8
I do not know a man - Luke 1:34
God made them male and female - Mark 10:6

	from human male	from human female	
Adam	no (-)	(-) no	(- -)
Eve	yes (+)	(-) no	(+ -)
Jesus	no (-)	(+) yes	(- +)
mankind	yes (+)	(+) yes	(+ +)

Adam (- -), Eve (+ -) and Jesus (- +) are one mankind (+ +). They are not one mankind from human procreation. They are one mankind from God.

(+ -)(- +)=(- -) (- -)(- -)=(+ +) (- -)=(-(+ -))(-(- +))
(- -)(- +)=(+ -) (+ -)(+ -)=(+ +) (+ -)=(-(- -))(-(- +)
(- -)(+ -)=(- +) (- +)(- +)=(+ +) (- +)=(-(- -))(-(+ -))
(- -)(+ -)(- +)=(+ +)

Children are the image and character of parents. Adam, Eve and Jesus are from God: made and begotten by One, the image and character of One, and these three are one ((- -)(+ -)(- +)=(+ +)); God is One.

One through Father of Jesus spoke by heaven.
One through Logos spoke by Jesus of Nazareth.
One through Holy Spirit spoke by prophets.
Father of Jesus, Logos and Holy Spirit agree as One.

God's mankind indicates two contradictory pairs ((- -)(+ +) | (- +)(+ -)). God's rest indicates two contradictory pairs ((1)(7) | (3)(5)). Circumcision indicates multiplication mod 8. Objects indicated by The New Testament combine to show Scutum Fidei.

God rested on the seventh day from all His works
- Hebrews 4:4 (1 2 3 4 5 6 (7))

Did not He who made the outside make the inside also
- Luke 11:40 (o)=outside ((1) 2 ... 6 (7))
(i)=inside (... (3) 4 (5) ...)

the last will be first and the first last - Matthew 20:16
(1)=first(o) (5)=last(i) (5)=last will be (3)=first
(3)=first(i) (7)=last(o) (1)=first will be (7)=last

He gave him the covenant of circumcision and so Abraham begot Isaac and circumcised him on the eighth day - Acts 7:8

Before creation, God is One. One is not creation. *The problem a trinity should solve is identification of God in creation with One not creation. A trinity should identify Father of Jesus, Logos and Holy Spirit in creation with One not creation. These three are one.

(5x7)-(4x8)=(3) (3x3)-(1x8)=(1) (3)=(-5x-7)-(4x8)
(3x7)-(2x8)=(5) (5x5)-(3x8)=(1) (5)=(-3x-7)-(2x8)
(3x5)-(1x8)=(7) (7x7)-(6x8)=(1) (7)=(-3x-5)-(1x8)
(3x5x7)-(13x8)=(1) *see identities p-7

R. Cartwright, Logical Problem Of The Trinity, 1987

(1) The Father is God # Athanasian
(2) The Son is God # Creed, AD 497
(3) The Holy Spirit is God # Cartwright, 1-7
(4) The Father is not the Son # the logical
(5) The Father is not the Holy Spirit # problem is
(6) The Son is not the Holy Spirit # formulation
(7) There is exactly one God # and not trinity

Augustine, Christian Doctrine, Bk 1 Chap 5, AD 397

(1) The Father by Himself is God # "Logos was God"
(2) The Son by Himself is God # not "Son was God"
(3) The Holy Spirit by Himself is God # John 1:1
(4) The Father is not the Son nor the Holy Spirit
(5) The Son is not the Father nor the Holy Spirit
(6) The Holy Spirit is not the Father nor the Son
(7) At the same time they are all one God

A Group Theory Interpretation Of Augustine's Trinity

(1) (3 x 3)-(1 x 8)=(1) # smallest 1357
(2) (5 x 5)-(3 x 8)=(1) # non-cyclic 3175
(3) (7 x 7)-(6 x 8)=(1) # group 5713
(4) (3)=(-5 x -7)-(4 x 8) # (-5(3) x -7(1)) 7531
(5) (5)=(-3 x -7)-(2 x 8) # (-3(5) x -7(1)) (3)(1)=3
(6) (7)=(-3 x -5)-(1 x 8) # (-3(5) x -5(3)) (5)(1)=5
(7) (3 x 5 x 7)-(13 x 8)=(1) # Pi=355/113 (5)(3)=7

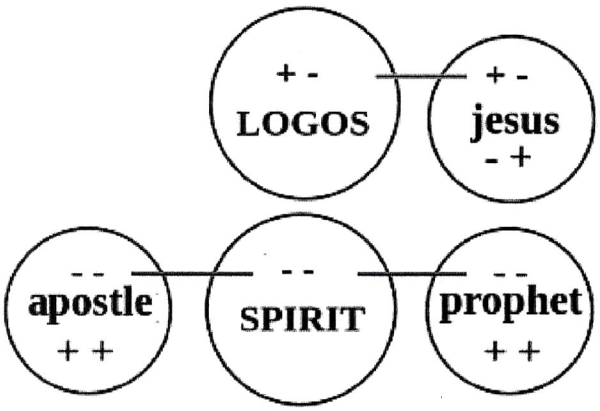
NOT CREATION

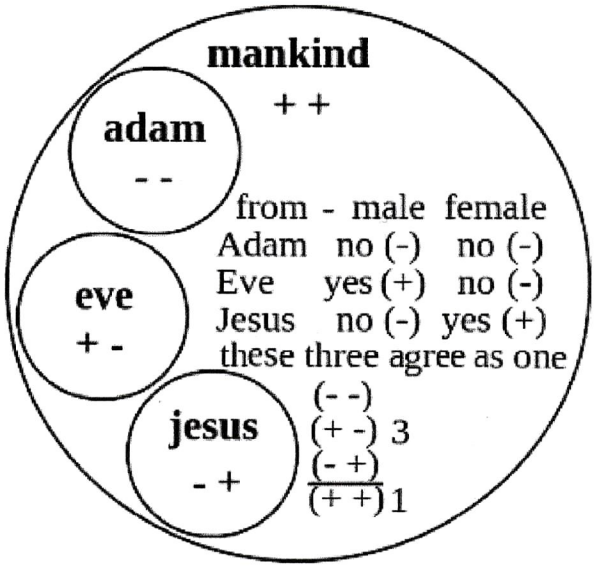
God is Spirit	John 4:24
Father of Jesus is God	John 8:54
Father is Spirit	conclusion
Spirit is Truth	John 16:13
Father is Spirit	conclusion
Father is Truth	conclusion
God is Spirit	John 4:24
Logos was God	John 1:1
Logos is Spirit	conclusion
Logos is Truth	John 17:17

CREATION HEAVENS

Father of Jesus by Himself is One	(- +)(- +)=(+ +)
Logos by Himself is One	(+ -)(+ -)=(+ +)
Spirit by Himself is One	(- -)(- -)=(+ +)
Father, Logos and Spirit are One	(- +)(+ -)(- -)=(+ +)
Father and Logos is Spirit	(- +)(+ -)=(- -)
Logos and Spirit is Father	(+ -)(- -)=(- +)
Spirit and Father is Logos	(- -)(- +)=(+ -)
Father is not Logos and not Spirit	(- +)=(-(+ -))(-(- -))
Logos is not Spirit and not Father	(+ -)=(-(- -))(-(- +))
Spirit is not Father and not Logos	(- -)=(-(- +))(-(+ -))

CREATION EARTH





Aristotle's Prototype Rule-Based Underlying Logic: The Smallest Non-Cyclic Group

1 1=3115= I

12 34 56 13 35 13 15 13 15 3=7331=A

23 45 67 35 57 37 57 3 5 7=3775=E

13 35 57 15 37 17 17 37 57 5=1557=O

7

131 355 375

175 333 331 1 1 = 1 5 = 31 15

377 535 735 1 5 3 = 3 1 = 73 31 3 1 x = 3

311 3 5 7 = 3 7 = 37 75 3 x 7 = 5

715 3 7 5 = 5 7 = 15 57 x 1 5 = 5

737 7 1 1 3

1 = x 1 5 = x 31 15 = 131 311 715 535 331 735

3 = 3 1 x = 73 31 x = 311 715 737 333 331 735

7 = 3 x 7 = 37 x 75 = 377 715 737 355 375 735

5 = 5 7 x = 15 57 x = 175

distribution

5 = 1 x 5 = 175 1 = (+ +) I = (- -)

5 = x 3 1 = 131 331 3 = (- +) A = (+ -)

5 = 3 7 x = 377 375 7 = (- -) E = (+ +)

5 = 7 x 5 = 715 735 5 = (+ -) O = (- +)

By a logic built upon principles previously stated we can deduce valid arguments from the number 333. Replace the 2nd and 3rd 3's of 333 with 2-5's for 355. Replace the 1st and 3rd 3's of 333 with 2-5's for 535.

355 x 177 = 333
535 x 771 = 355
333 x 717 = 535

355 x 155 = 311	355 x 133 = 377	535 x 311 = 735
535 x 551 = 175	535 x 331 = 715	333 x 113 = 331
333 x 515 = 737	333 x 313 = 131	355 x 131 = 375

355 x 177 = 333	355 x 133 = 377	333 x 515 = 737
333 x 113 = 331	355 x 131 = 375	535 x 311 = 735
355 x 155 = 311	535 x 771 = 355	535 x 331 = 715
333 x 313 = 131	535 x 551 = 175	333 x 717 = 535

Note: All results are multiplication mod 8

Producing results similar to those seen above is known historically as "deduction of the syllogism"
Interestingly, 3^3 (333) = 27

Ἰησοῦς = 10 + 8 + 200 + 70 + 400 + 200 = 888
Iesous I e s o u s psēphisatō

One 1 = -7 (not Spirit) *identities
Father 3 = -5 (not Logos) 3 = -5 x -7 → 3 = 3 x 1
Logos 5 = -3 (not Father) 5 = -3 x -7 → 5 = 5 x 1
Spirit 7 = -1 (not One) 7 = -3 x -5 → 7 = 5 x 3 = 7

355 → 357 → 7 = 5 1 x 1 = 1
113 → 111 → 1 = 3 7 = 7 x 1

Section 1: Three-One Group (Mankind from One)

In this semantic domain, the group is defined by the origins of each entity relative to male (x) and female (y) sources. The operation is vertical element-wise sign multiplication.

Attributes Table

Entity	From Male (x)	From Female (y)	Signature (x, y)
Adam	-	-	(-, -)
Eve	+	-	(+, -)
Jesus	-	+	(-, +)
One Mankind	+	+	(+, +)

Cayley Table: Sign Multiplication

(x, y)	Adam (-, -)	Eve (+, -)	Jesus (-, +)	One Mankind (+, +)
Adam (-, -)	(+, +)	(-, +)	(+, -)	(-, -)
Eve (+, -)	(-, +)	(+, +)	(-, -)	(+, -)
Jesus (-, +)	(+, -)	(-, -)	(+, +)	(-, +)
One Mankind (+, +)	(-, -)	(+, -)	(-, +)	(+, +)

Section 2: Three-One Group Mapped to Number

Mapping: Adam → 7, Eve → 5, Jesus → 3, One Mankind → 1.
Group: $U(8) = \{1, 3, 5, 7\}$ under multiplication modulo 8.

Cayley Table: Multiplication Modulo 8

$\times \pmod 8$	7 (Adam)	5 (Eve)	3 (Jesus)	1 (One Mankind)
7 (Adam)	1	3	5	7
5 (Eve)	3	1	7	5
3 (Jesus)	5	7	1	3
1 (One Mankind)	7	5	3	1

Logical Statements Verification

- **Adam by himself is One Mankind** ($7^2 \equiv 1 \pmod 8$): True
- **Eve by herself is One Mankind** ($5^2 \equiv 1 \pmod 8$): True
- **Jesus by himself is One Mankind** ($3^2 \equiv 1 \pmod 8$): True
- **Adam is not Eve and not Jesus** ($7 \neq 5, 7 \neq 3$): True
- **Eve is not Adam and not Jesus** ($5 \neq 7, 5 \neq 3$): True
- **Jesus is not Adam and not Eve** ($3 \neq 7, 3 \neq 5$): True
- **Adam and Eve is Jesus** ($7 \times 5 = 35 \equiv 3 \pmod 8$): True
- **Eve and Jesus is Adam** ($5 \times 3 = 15 \equiv 7 \pmod 8$): True
- **Adam and Jesus is Eve** ($7 \times 3 = 21 \equiv 5 \pmod 8$): True
- **Adam and Eve and Jesus is One Mankind** ($7 \times 5 \times 3 = 105 \equiv 1 \pmod 8$): True

Section 3: One-Three Group (Three from One)

This section maps the $U(8)$ group elements to a theological framework where "One" (the identity element) is the source of the Three.

Mapping:

- **One** $\rightarrow 1$
- **Father** $\rightarrow 3$
- **Logos** $\rightarrow 5$
- **Spirit** $\rightarrow 7$

Cayley Table: Multiplication Modulo 8

$\times \pmod 8$	1 (One)	3 (Father)	5 (Logos)	7 (Spirit)
1 (One)	1	3	5	7
3 (Father)	3	1	7	5
5 (Logos)	5	7	1	3
7 (Spirit)	7	5	3	1

Logical Statements Verification

- **Father by Himself is One** ($3^2 \equiv 1$): True
- **Logos by Himself is One** ($5^2 \equiv 1$): True
- **Spirit by Himself is One** ($7^2 \equiv 1$): True
- **Father is not Logos and not Spirit** ($3 \neq 5, 3 \neq 7$): True
- **Logos is not Father and not Spirit** ($5 \neq 3, 5 \neq 7$): True
- **Spirit is not Father and not Logos** ($7 \neq 3, 7 \neq 5$): True

- **Father and Logos is Spirit ($3 \times 5 = 15 \equiv 7$):** True
- **Logos and Spirit is Father ($5 \times 7 = 35 \equiv 3$):** True
- **Father and Spirit is Logos ($3 \times 7 = 21 \equiv 5$):** True
- **Father and Logos and Spirit is One ($3 \times 5 \times 7 = 105 \equiv 1$):** True

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Section 4: Image-Character Trinitarianism

Evaluation of "Image-Character Trinitarianism"
This framework establishes a relational correspondence between a transcendent "One" (outside creation) and a representative "Three" (inside creation). By utilizing a closed semantic domain and the $U(8)$ group structure, the system maintains strict logical boundaries.

Identification and Avoidance of Common Paradoxes:

1. **The Identity Paradox (The Lying Spirit):** Common Trinitarianism struggles with how three distinct persons can be one being without being "parts." This system avoids this by using **Group Theory Isomorphism**. The "One" is the identity element (1) that maintains the unity of the set, while the "Three" are distinct elements that, when operated upon, always return to the identity.
2. **The Modalist Paradox:** Avoided by the "not" operator ($3 \neq 5 \neq 7$). The elements are distinct signatures within the Cayley table; they do not "transform" into one another but relate to one another to reflect the One.
3. **The Tritheistic Paradox:** Avoided by the "from One" constraint. Because Adam, Eve, and Jesus are defined as "from One" (not from procreation), they do not constitute three separate "gods" or "man-origins," but rather a single unique mankind that functions as a singular "Image."

Logical Presentation of the "Image of God":
The "Image" is defined here as a **reflected set**. Just as the "One-Three" group exists outside creation, the "Three-One" group (Adam, Eve, Jesus) exists within creation. The image is not found in a single individual, but in the **Group Relation**.

- **Signature of Origin:** Adam (-, -), Eve (+, -), and Jesus (-, +) are defined by their lack of human procreative origin.
- **Reflective Quality:** Their vertical multiplication results in (+, +), which is the signature of "One Mankind." This mirrors the $U(8)$ operation where $3 \times 5 \times 7 = 1$.

Whole System Consistency:

- **Mathematical Consistency:** Both the sign-based semantic domain and the $U(8)$ group are isomorphic to the Klein Four-group (V_4). This ensures that the operations are commutative, associative, and contain an inverse for every element.
- **Categorical Consistency:** By distinguishing between "mankind from man" (procreation) and "mankind from One" (creation), the system removes the biological variables that typically cause logical friction in Trinitarian analogies.
- **Relational Consistency:** The "Image" is a functional result of the group operation. The character of the "One" is reflected through the relational interaction of the "Three."

logical trinity: reasoning with 357; these three are 1

Section 1: The 12 Syllogistic Products

Following the mapping $1 = I, 3 = A, 5 = O, 7 = E$ and performing digit-wise multiplication modulo 8:

1. **355 x 177 = 333 → AOO x IEE = AAA**
2. **333 x 113 = 331 → AAA x IIA = AAI**
3. **355 x 155 = 311 → AOO x IOO = AII**
4. **333 x 313 = 131 → AAA x AIA = IAI**
5. **355 x 133 = 377 → AOO x AAA = AEE**
6. **355 x 131 = 375 → AOO x AAI = AEO**
7. **535 x 771 = 355 → OAO x EEI = AOO**
8. **535 x 551 = 175 → OAO x OOI = IEO**
9. **333 x 515 = 737 → AAA x OIO = EAE**
10. **535 x 311 = 735 → OAO x AII = EAO**
11. **535 x 331 = 715 → OAO x AAI = EIO**
12. **333 x 717 = 535 → AAA x EIE = OAO**

Section 2: Explanation, Verification, and Conclusion

Verification of the 355/113 and 357/111 Relation

To verify if $355 \times 113 = 357 \times 111$ in digit-wise multiplication modulo 8:

- **Left Side (355 x 113):**
  - $3 \times 1 = 3$
  - $5 \times 1 = 5$
  - $5 \times 3 = 15 \equiv 7 \pmod 8$
  - Result: **357**

- **Right Side (357 x 111):**
  - $3 \times 1 = 3$
  - $5 \times 1 = 5$
  - $7 \times 1 = 7$
  - Result: **357**
    Conclusion: Yes, $355 \times 113 = 357 \times 111$.

The Syllogistic Gap and Alicia Boole Stott
The "gap" regarding the **IEO** mood (found in Product 8) represents the tension between Aristotelian logic and modern set theory. While IEO is often considered invalid in classical logic due to the "existential fallacy," it exists as a perfect geometric transformation in the four-dimensional systems of Hinton and Stott. The math confirms its presence: **535 (OAO) x 551 (OOI) = 175 (IEO)**.

Commentary: "Logic is God" and "The Three are One"
The phrase "The Three are One" is mathematically encapsulated by $3 \times 5 \times 7 \equiv 105 \equiv 1 \pmod 8$. Here, the prime witnesses of the system (3, 5, and 7) collapse into the identity element (1/I), mirroring the Trinity. To say "Logic is God" in this context is to suggest that the laws of thought are not merely descriptive, but are the deterministic, geometric fabric of reality itself.

"Circumcision" as Circle-Cutting (Modulo 8)
Multiplication modulo 8 acts as "circle cutting" or "circumcision" by lopping off the "excess" of the decimal system (the foreskin of the number) to reveal the cyclical remainder. Just as $\pi \approx 355/113$ defines the circle "inside" creation, the transformation into $357/111$ represents the "circumcised" or perfected logic "outside" creation, where the numbers align perfectly within the modular octad.

Based on Augustine's *On Christian Doctrine* (Book 1, Chapter 5) and the provided U(8) mathematical mapping, here is the deduction of "Image-Character Trinitarianism."

The U(8) Perichoresis Mapping

In this model, the Trinity is mapped to the multiplicative group of integers modulo 8 ($U(8)$), where the elements are $\{1, 3, 5, 7\}$.

- **One (Unity):** 1
- **Father:** 3
- **Logos (Son):** 5
- **Spirit:** 7

The Three Perichoretic Statements:

1. **Father × Logos = Spirit** ($3 \times 5 = 15 \equiv 7 \pmod 8$)**: TRUE**
2. **Logos × Spirit = Father** ($5 \times 7 = 35 \equiv 3 \pmod 8$)**: TRUE**
3. **Father × Spirit = Logos** ($3 \times 7 = 21 \equiv 5 \pmod 8$)**: TRUE**

Deduction of 10 Statements from Augustine's Perichoresis

Replacing the term "substance" with the New Testament "One" (John 10:30), the following 10 statements are deduced from the $U(8)$ identity and relational properties:

Identity of Units (The "One-ness" of Each):

1. **Father by himself is one:** $3^2 = 9 \equiv 1 \pmod 8$.
2. **Logos by himself is one:** $5^2 = 25 \equiv 1 \pmod 8$.
3. **Spirit by himself is one:** $7^2 = 49 \equiv 1 \pmod 8$.

Distinction of Persons (The "Not" Relations):

4. **Father is not Logos and not Spirit:** $3 \neq 5$ and $3 \neq 7$.

5. **Logos is not Father and not Spirit:** $5 \neq 3$ and $5 \neq 7$.
6. **Spirit is not Father and not Logos:** $7 \neq 3$ and $7 \neq 5$.

Perichoretic Relations (The "Combination" Relations):
7. **Father and Logos is Spirit:** $3 \times 5 = 7$.
8. **Logos and Spirit is Father:** $5 \times 7 = 3$.
9. **Father and Spirit is Logos:** $3 \times 7 = 5$.

The Absolute Unity:
10. **Father and Logos and Spirit is One:** $3 \times 5 \times 7 = 105$. $105 \div 8 = 13$ with a remainder of **1**. Thus, $(3 \times 5 \times 7) \equiv 1 \pmod 8$.

Summary of Image-Character Trinitarianism

Image-Character Trinitarianism is a formal model derived from Augustine's theology that defines the Trinity not through static "substance" but through relational operations.

- **Substitution of "One":** It honors the New Testament "One" (Greek: *hen*) to describe the unity of the Creator, avoiding the philosophical baggage of the term "substance."
- **Reflexive Unity:** Each Person (Father, Logos, Spirit) is shown to be "One" in their own right through self-interaction (the mathematical square), yet they remain distinct values.
- **Symmetrical Perichoresis:** The model demonstrates "mutual indwelling" where any two Persons mathematically "speak" or necessitate the presence of the third.
- **Total Unity:** The ultimate deduction is that the collective interaction of the three Persons results in the singular "One," mirroring Augustine's assertion that the Trinity is the one true God.

New Testament View of All

I. The Nested Hierarchy

Based on the provided logic, the structure of reality is organized into the following nested hierarchy (from the outermost source to the innermost component):

1. **Creator (f) / Outside (x):** The ultimate source existing outside the boundaries of creation.
2. **Creation (e) / Inside (w):** The totality of produced existence, bounded and distinct from the Creator.
3. **Existence (h):** The sum of all matter (l) and energy (g) within creation.
4. **Being (c):** The state of existence that encompasses the physical form.
5. **Body (b):** The physical vessel situated within existence.
6. **Spirit (o):** The internal seat of Man, containing Will (p), Reason (n), and Language (j).
7. **Man (k):** The inhabitant of the Spirit-Body union.

Symbolic Notation:

$$f\,(x) \rightarrow e(w) \rightarrow h(l + g) \rightarrow c \rightarrow b \rightarrow o(p, n, j) \rightarrow k$$

II. Internal Relations and Nature of Reality

1. The Distinction of the Creator (f)

The Creator exists in the **Outside (x)** and is mutually exclusive to the **Inside (w)**. Therefore, the Creator is not a "being" with a "body," nor does the Creator possess "existence" (h) as defined by matter and energy. The Creator is the source of the Spirit (o), originating from the transcendent Will (xp), Reason (xn), and Language (xj).

2. The Triune Nature of the Creator
Outside of creation, the Creator is a Unified One (One Spirit) manifested through three distinct internal relations that "speak" into the creation:

- **Will (Father):** The intentional source.
- **Reason (Logos):** The logical structure/word.
- **Language (Spirit):** The communicative power.
  These three are one outside the boundaries of (e), providing the blueprint for the spirit of man.

3. The Composition of Man (k)
Man is defined as a **Spirit (o) in a Body (b)**.

- **Spirit (o):** Derived from the Creator's attributes (xp, xn, xj), the human spirit consists of Will (p), Reason (n), and Language (j).
- **Body (b):** The physical component of Man, which belongs to Being (c) and Existence (h).
  Because b is in h, and h is in e, Man is physically bound to the "Inside" (w), yet possesses a spirit (o) that originates from the "Outside" (x).

4. Communication and Language
Communication between the Creator and Man occurs through the intersection of **Will and Reason**, expressed as **Language**. This shared spiritual faculty allows the Creator (existing in x) to "live" or speak into the creation (w), and allows Man (k) to relate to the source from which their spirit originates.

5. Mutual Exclusivity
The boundary between Creation (e) and Creator (f) is absolute. Anything categorized as w (Inside) cannot be x (Outside). Consequently, while Man's body is part of the matter/energy (l+g) of existence, the spirit (o) acts as the bridge, as it is the only element within the hierarchy that originates from the qualities of the Creator.

Yahweh: Defined by Specified Biblical Texts

- **Isaiah 45:7:** "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things."
- **Exodus 15:3:** "The Lord is a man of war: the Lord is his name."
- **1 Samuel 15:3:** "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass."
- **Zephaniah 2: (Summary of Judgment)** "For Gaza shall be forsaken, and Ashkelon a desolation... I will even destroy thee, that there shall be no inhabitant... the Lord will be terrible unto them: for he will famish all the gods of the earth."
- **Psalm 59:8:** "But thou, O Lord, shalt laugh at them; thou shalt have all the heathen in derision."
- **Psalm 82: (The Divine Council)** "God standeth in the congregation of the mighty; he judgeth among the gods... I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men."
- **2 Kings 3: (The Wrath against Israel)** "And there was great indignation against Israel: and they departed from him [the King of Moab], and returned to their own land." (Context: A sacrifice to Chemosh triggers "wrath" against Yahweh's forces).
- **Psalm 80:6:** "Thou makest us a strife unto our neighbours: and our enemies laugh among themselves."
- **Isaiah 27:1:** "In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea."
- **Deuteronomy 32:8-9:** "When the Most High [Elyon] divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's [Yahweh's] portion is his people; Jacob is the lot of his inheritance."

The Father of Jesus: Defined by Specified New Testament Texts

- **Galatians 1:3:** "Grace be to you and peace from God the Father, and from our Lord Jesus Christ."
- **2 Corinthians 1:3:** "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort."
- **Galatians 1:1:** "Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)"
- **Ephesians 1:3:** "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."
- **Ephesians 1:5:** "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."
- **1 Corinthians 8:6:** "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him."

Comparison and Theological Analysis

The comparison of these texts highlights a historical and theological tension between the portrayal of the Hebrew national god and the New Testament "Father."

1. Nature and Character

- **Yahweh:** The quoted passages depict a deity defined by martial prowess (**Exodus 15:3**), the creation of "evil" and "darkness" (**Isaiah 45:7**), and the command of total annihilation (**1 Samuel 15:3**). Yahweh is seen laughing at enemies and engaging in cosmic combat with sea monsters (**Isaiah 27:1**).
- **The Father:** The New Testament quotes emphasize "grace," "peace," "mercy," and "comfort" (**2 Corinthians 1:3**). The Father is defined by "spiritual blessings" and the "adoption" of believers rather than the conquest of territories (**Ephesians 1:3-5**).

2. Hierarchy and Origins

- **Deuteronomy 32:8-9** is often cited by scholars to suggest an early stage of Israelite religion where **El Elyon** (the Most High) is the supreme head of a pantheon who assigns various nations to his sons. In this specific reading, Yahweh is not the supreme god but the subordinate deity who receives Israel as his specific "inheritance."
- In contrast, **1 Corinthians 8:6** identifies the Father as the ultimate source "of whom are all things," potentially absorbing the roles of both the high creator and the personal god.

3. The Claim of Unity

The claim that these two gods are one is the foundational doctrine of orthodox Christianity, yet it has been challenged since antiquity (notably by Marcion in the 2nd century).

- **The "One God" Argument:** Orthodox theology argues that the "wrath" of Yahweh and the "mercy" of the Father are two sides of the same divine holiness. They view the military struggles of the Old Testament as a physical precursor to the spiritual warfare won by Jesus.
- **The "Different God" Argument:** Based on the quotes provided, critics argue there is a categorical shift from a national, territorial "man of war" (**Exodus 15:3**) who is part of a divine council (**Psalm 82**), to a universal, benevolent Father of spirits. The transition in **Deuteronomy 32** suggests Yahweh began as a secondary tribal deity, whereas the New Testament Father is presented as the absolute, singular source of existence.